

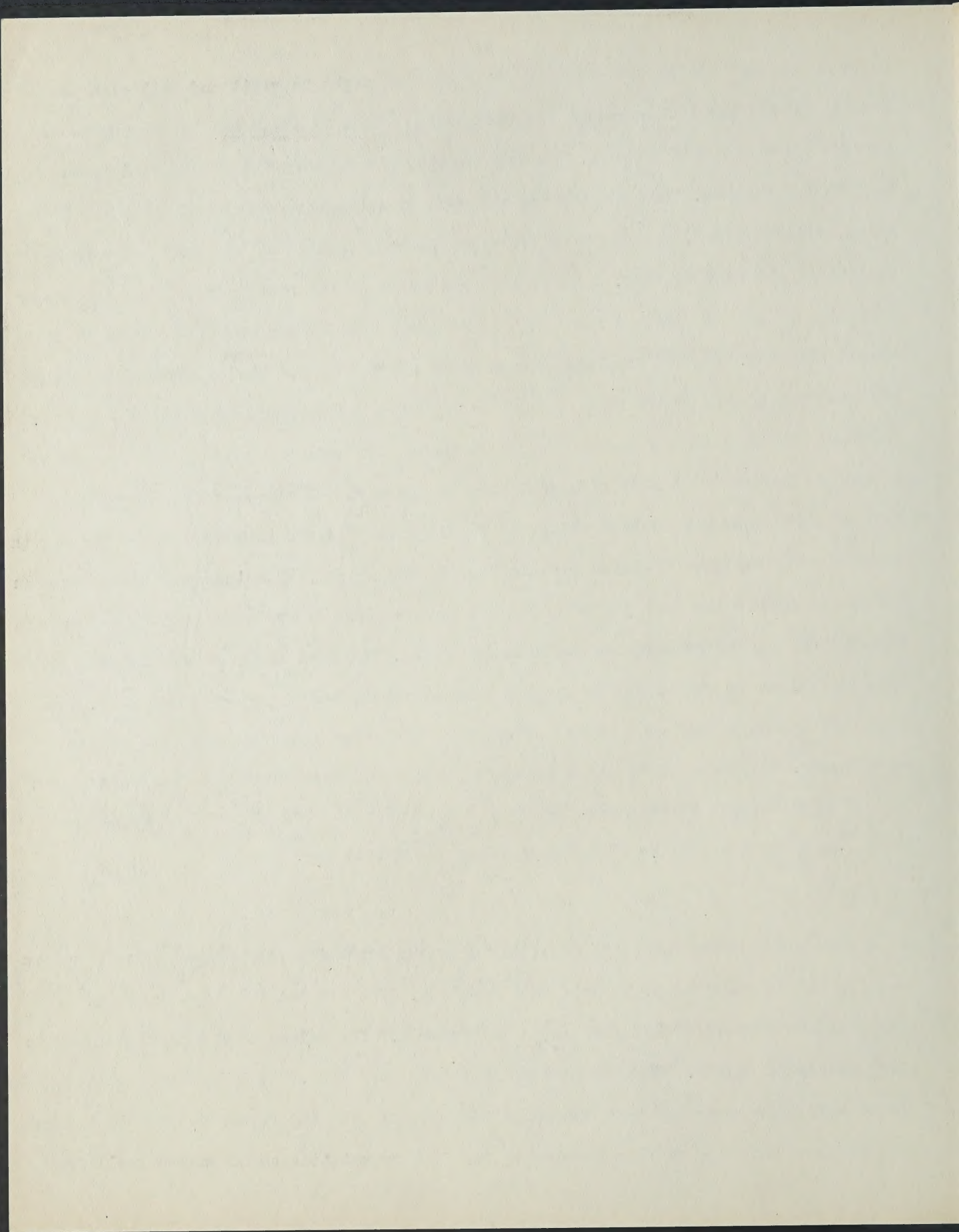
Bella Coola Indians - Carbon Original Part One

XXXI

BP-0054/001 (40)

mortals but were really the dead who often come at night to visit and talk with the living, though the latter cannot see them unless, like Nu sko b l h mk, they possess special power for this purpose. The dead danced, and as they did so the dead woman came to life and watched. Then the two men who were directing the ceremony called out four times, "iiaaaiiaa", sounds which are words in the language of the dead and were an invitation for siut to come. A heavy thud was heard on the roof, marking the arrival of siut, and at once Nu sko b l h mk's wife had power come to her and she started to dance around the fire. She had completed one circuit and was on her second round when one of the dead called out, "Take care, I feel as if living people were watching us." Some of the dead went outside and searched near the house, but returned saying, "No, no one is watching." Nu sko b l h mk's wife continued to dance and as she was circling the fire for the third time her husband whispered to his sons, "As she goes around for the fourth time we must leap down to catch her and flee to our canoe". When the woman was midway in her fourth circle the four jumped down from the roof and Nu sko b l h mk caught his wife in his arms but she crumbled to bones in his grasp. The dead vanished and the four men were left alone in the house, Nu sko b l h mk clutching the skeleton of his wife. Then they left the house and went to the place where the other inhabitants of the village were living. They knew of Nu sko b l h mk's project and were anxious to hear his story. Some of them did not believe him. Nu sko b l h mk made no more attempts to regain his wife, there being no chance of doing so after the fourth day.

1836 Once upon a time Toka, the Mink, was near the bank of a river when he saw a salmon jump far out in mid-stream. He said to the salmon, "You are too far from the bank, if I were a salmon I would always jump close to the bank." The salmon came a little closer to shore and jumped again. "That is better, come on", said Toka. The salmon came still closer and jumped near the bank whereupon Toka jumped into the river, caught the salmon and struggled with it, finally overcoming the fish by emitting an offensive smell from

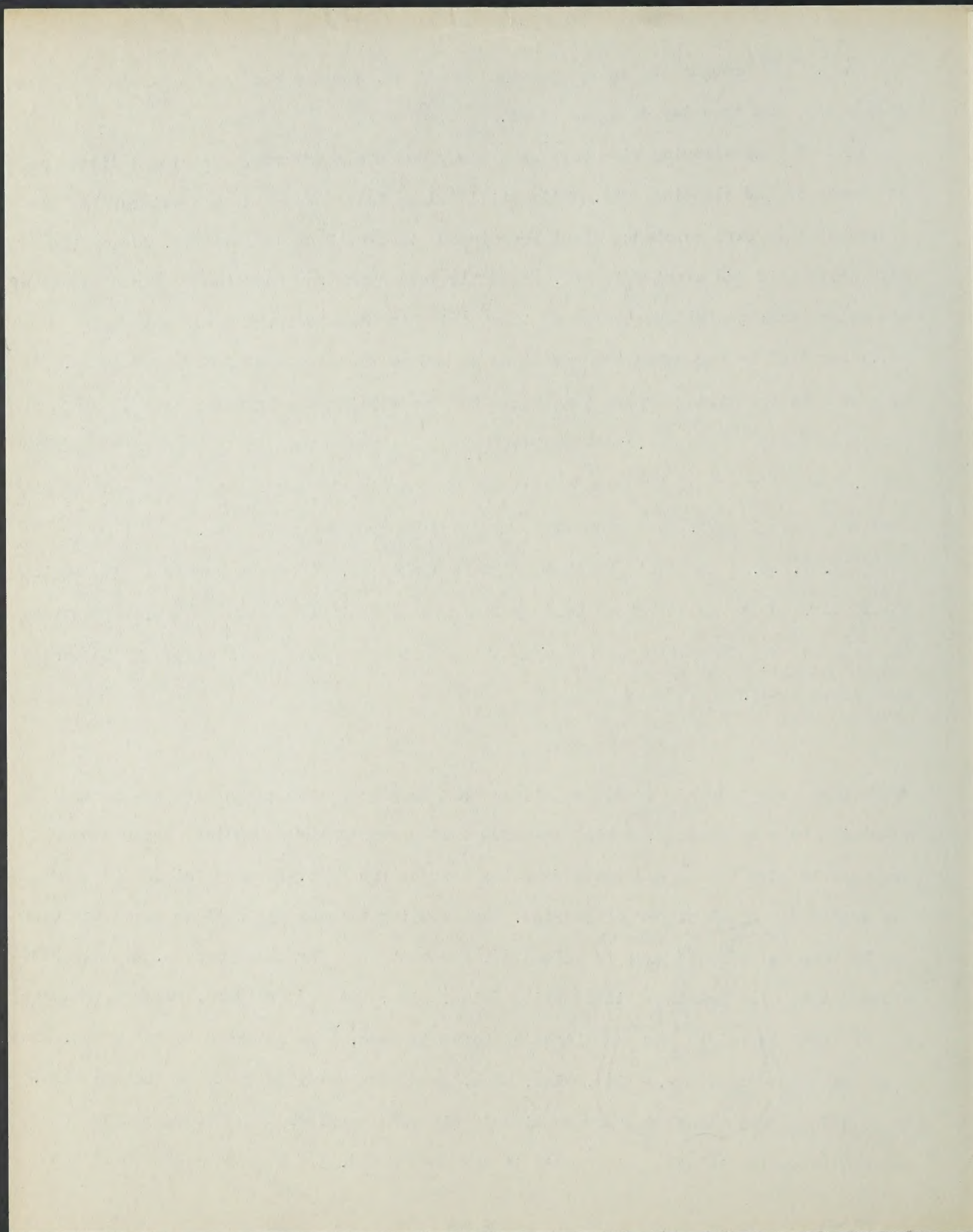


his anus. Toka brought the salmon ashore, cut it up, ate the head and tail, hung up the salmon roe, and then lay down and slept.

While he was sleeping five boys came along and stole the roe, smearing a little on the teeth of the sleeping Toka. While still asleep Toka defecated, and voided with his excrement some hard substance about four inches in length called skal ax. One of the boys stole this and carried it off. Presently Toka awoke and wondered what had become of his salmon roe; he felt particles of it sticking to his teeth, but was only half convinced that he had eaten the roe since he had no recollection of having done so. The boys went to the village where they began to play rolling the skaixiax skal ax along the ground from one to another. Toka decided to join in and sat on the ground with his legs apart. Presently one of the boys rolled the skal ax in his direction and it went up his anus and there lodged. Toka went away once more happy and comfortable.

(NOTE. T.F.M. I am unable to state what is a skal ax. It may be merely a mythological conception, but on the other hand my informant definitely stated that boys sometimes defecate one of these with their excrement and become seriously ill unless it is thrust back up the anus.)

1837 Qwax once told his female relations that he wanted them to go with him to the mountains to pick sqaletz, a kind of berry that grows in the mountains, because he proposed to give a m and would need the berries for food. So they set off together and gathered a great number of berries. That evening as Qwax was sitting among the women in the camp he said, "I want to defecate", and went away for that purpose. He told his excrement to call out in a little while "wina, wina, wina, " "raiders, raiders, raiders" the cry that is raised when an attacking force is seen, then returned to the women. Soon they heard the dread cry, "wina, wina, wina," and Qwax told the women to run and hide. As soon as he was alone Qwax gorged himself with the berries, then lay down after smearing himself with the juice as if it had been blood. But when they came back the



women came back they realised that it was not real blood and sang derisively to that effect.

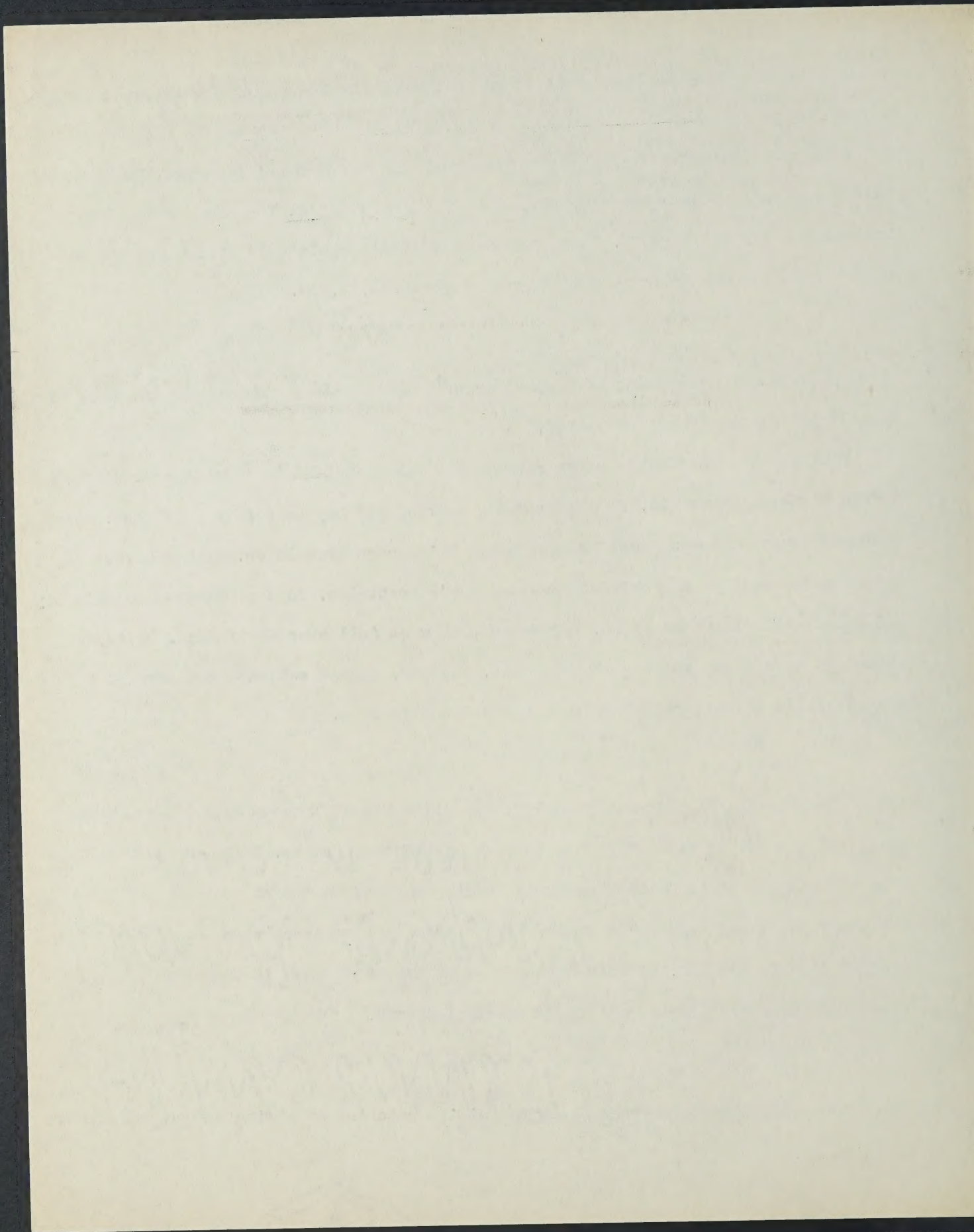
Then Qwax pretended to be sick and vomited and lay down not far from the fire. He told the fire to blow ashes over him, and this the fire did. The women said, "Our brother is very ill." (NOTE. I was interrupted at this point and did not get the rest of the story, I do not think it was of great importance. T.F.M.)

1838 (NOTE. The following is a synopsis of a sn n q story which I did not take in detail, having previously collected.)

Coffins were constantly being robbed, two sat x decided to investigate. One put in coffin in tree, other hid. Sn n q came and carried off boy in coffin in basket. Boy clutched trees but sn n q cut these through with sharp shin bones. Walked across log to house. After meal sn n q children dangled boy's testicles. Sn n q prepared to skin boy and made vertical cut on chest. Boy yelled, sn n qs fell over as if dead. He fled, chased by sn n q and yelling at intervals. Escaped. People returned and carried off dead people's effects robbed by sn n q and found in cave.

1840 There was a fish-dam at Snut l x. The river flowed between two rocks not far apart and the people drilled a hole through one of these rocks. They cut down a large tree and allowed it to drift downstream lodging one end in the holed rock and letting the other end swing across the river. With this as a base trees were woven in upright to make the dam. It only held for about two weeks when the stone with the hole broke and the whole affair was of course carried away.

1841 Hump-back Tommy confirmed Joshua about the catching of spring salmon and the cry of "haki i".



1842 The term sat x was applied to two friends who were as partners, two persons who hunted together and shared one another's fortunes be they good or ill. They were always from the same village and always of the same rank. A friend from another village was termed, amat m . Sometimes sat x had only one wife between the two, if each had a wife they were not held in common.

1842 The people at Snut x, the ancestral home of Hump-back Tommy, used to buy moose skins from the Carrier Indians which were cut up and given as presents at ms, being much valued for making boots.

1842 The Carriers who visited Bella Coola had friends in whose houses they lodged. They brought food to their friends and the latter gave presents in return.

1848 Hump-back Tommy's first x father, traced from father to son, came to this earth as a man and used to lasso mountain goats which he tied to a tree and strangled to death.

1848 In discussing wives with my informant he declared that his fourth wife was by far his best since her family brought him many presents.

1858 In former days many villages were surrounded by stockades of cedar logs set up vertically. There was a large stockade at Tal io in an effort to stem which X a Fort Rupert raiding party came to grief. They attempted to batter down the gate with a ram, but failed to do so and the defenders from above the doorway picked them off with muskets.

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1857 Once upon a time a woman was sitting on the ground with her back to the sun, Diman tai x, when the latter came and rubbed his hand over the woman's back causing her to become pregnant. The foetus grew more rapidly than a normal foetus, and before the usual period she was delivered of a son whom she named Diman t. This little boy grew more rapidly than did ordinary children. One day he asked his mother whether he might go up above to see his father, and she said that he might. So Diman t built a long ladder up which he climbed till he reached his father's country. Presently Diman tai x came along and Diman t spoke to him, saying that his mother had allowed him to come up to see his father, and suggesting that he bring his mother the next time he came. The sun agreed and the boy climbed back to his mother on earth.

A few days later Diman t and his mother climbed back up above. But Diman tai x disregarded them entirely, and continued his course without seeming to be aware of their presence. Diman t became angry at his father's callousness and asked his mother to give him some hair from her pudenda with which to make a noose to catch the sun. She said that it would be useless, "The great heat will burn it", but he insisted and at last she gave him a single hair from her pubes. This he rolled out into a rope and hung from a stick in the course of his father the sun. Presently Diman tai x came along and was fairly caught in the noose, and from which he could not free himself. The people on the earth wondered why the sun had ceased to shine, but they were rather grateful, as previous to that time it had been always summer. Diman t spoke to his captive father, "It is your son who has captured you who thought yourself so strong. The people down below do not want you to shine all the time, if I release you you must hide yourself for part of the time." To this Diman tai x agreed and Diman t released him from the noose and the sun ran off on its course. To regulate his father's movements Diman t caused high mountains to rise at Kimsquit, Ulkatcho, and Leguc.

1858 Paint was obtained from the upper waters of a river flowing into the Bella Coola near S n , which indicates that the place where it was obtained was to the south of the Bella Coola valley. The paint was obtained from rocks, pieces of which were broken off, thrown into water in a box and made to boil by means of hot stones. The pieces of paint rock became soft and were ground up and run off into a small box. While still soft the paint maker chewed cedar bark and salmon roe and spat these mixtures into the prepared paint. Then the mixture was left to dry when it was ready for use. There were only a few ^{men} ~~many~~ who understood the technique of painting though anyone with artistic skill could do so, there were no professional painters whose skill was inherited.

1858 One of the names of the supreme god is Kotlu s m m nakais, which means "Father of Mankind", M na kai x meaning "father". The supreme being resides in the sun.

1858 Nusmata is an indefinite place, like a house. If a man has that name it helps him in his ventures.

1858 The people of Nusk letx used to catch salmon by fishing at night.

1860 When the first people came to this earth the genital organs of all women were on the forehead, and those of the men on the palm of the hand. Copulation took place by a man rubbing his hand across a girl's brow. Qwax thought that this was unsatisfactory, fearing that no children would result if the organs remained in that position. So he changed them to their present position. Then he chose a woman, copulated with her, and thus taught her how it should be done. He told her that if copulation was carried out strongly and secretly a child would presently be born, and the woman with whom he had

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held intercourse became pregnant and was delivered in due course. Through the example of this women he taught both men and women how they should hold intercourse. He said to them, "I desire that there be many children born", so they copulated frequently and many children were born.

Soon after this Qwax changed the position of the ocean, which had previously been to the east of Bella Coola to the west where it has since remained.

1862 Once upon a time a young man named Anu tz qlam suggested to a number of his friends that they should come and play with him on the river. It was spring and the ice was going out. The youths played happily jumping from block to block, but Anu tz qlam excelled them all as he had made for himself a hooked stick with which he was able to leap easily from one distant block to another. All went well until he leapt onto a large block from which he could not return to shore and on which he was carried out to sea. He sat down and pondered on his fate, but at last was carried across the sea to the land of the salmon. Here he found himself before a large village in which a number of people were living and working, the people were salmon. Anu tz qlam landed, ~~and~~ made his way to the house of the stalt m of the salmon and said that he was hungry. The stalt m told him to take a young boy and a young girl and to throw them into the water, first the boy and then the girl. Anu tz qlam did so: as soon as the boy touched the water he changed to a salmon, jumped above the surface of the water four times, and swam back as a salmon to the shore so that Anu tz qlam could lift him from the water with his hands. When he threw in the little girl exactly the same thing happened. Following the instructions of the salmon stalt m Anu tz qlam cooked the male salmon & without cutting off either the head or the tail and after eating the flesh he threw all the bones back into the water, where they at once assembled to form the live salmon which jumped four times, then became a boy once more and swam back to the beach. In like manner he cooked the female salmon, ~~atex~~ ~~as~~ as much of the flesh as he desired and threw the bones into the water: they formed a



salmon which jumped four times and swam back to the shore as the girl, but when she landed Anu tz qlam discovered that she was blind in one eye. He searched where he had been eating and found a morsel of the white of the salmon's eye which had fallen to the ground and been overlooked with the other debris, he took this and threw it and the girl back into the water and when she returned to shore ~~she~~ both eyes were normal.

The salmon stalk m told Anu tz qlam that he desired to visit the Bella Coola River since only Steel-head salmon frequented it at present and they were bad since they shed their scales in the xi ocean. Anu tz qlam approved strongly of the project. They prepared canoes, one canoe for each kind of salmon, and set off in order of their present arrival in Bella Coola, the spring salmon leading and carrying Anu tz qlam, who had become a salmon for the occasion in his canoe. In due course they reached the Bella Coola River where Anu tz qlam's father, mptimut, was on guard at his salmon-dam. He saw a very large and fine salmon draw near his box and wished that he could catch it, in fact he spoke to his neighbours about the beautiful and peculiar salmon he had seen, not knowing of course that itx was his own son. That day Anu tz qlam did not enter his father's fish-trap, but he did so the next day and allowed himx himself to be caught, much to the fisherman's delight. Anu tz qlam threw a though wave to his father that instead of cutting off the salmon's head on the beach he should draw him to shore gently on a loop and carry him on it to his house and there hang him up outside. mptimut did so and, on entering his house, called out to his eldest son, "I have caught the salmon I spoke about yesterday, it is a beauty." His son went out to see the wonderful catch and cried out in wonder, "Why it is kamatzaia (younger brother)". Anu tz qlam had again assumed human form. All the people of the village came rushing up to see the returned youth and were amazed on learning thatx he had come back as a salmon. Anu tz qlam directed them to make clean the house and he was carried inx when this was done. He stalked four times around the fire and thereby regained his strength.

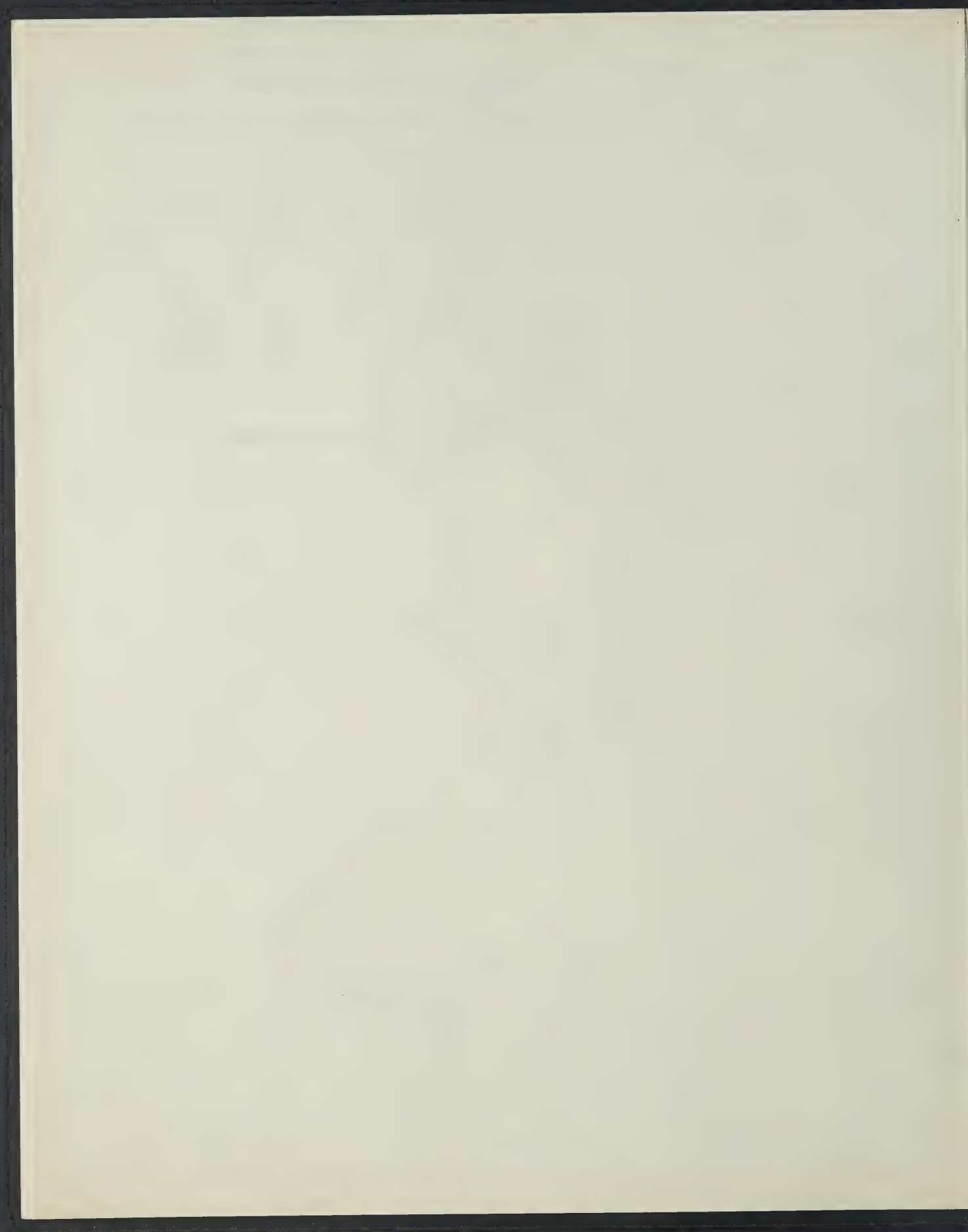
Anu tz qlam had now become a kwala. He carried a stick with which he ~~went through~~ the motions had only to go through the motions of casting at anything and the creature



at which it was pointed fell dead. Accompanied by his brother Anu tz qlam set out to hunt mergansers. He killed a great many with his supernatural power so that the shelter in which they were staying was soon filled with their feathers. Then Anu tz qlam told his brother that he desired to go aloft, and told the brother to beat with a stick on the feathers and continue doing so until he, Anu tz qlam, had disappeared from sight. As the brother started beating Anu tz qlam became lighter and lighter until finally he drifted up above. He had told his brother not be frightened because he would return in a day, but he did not do so, in fact it was a year before he came back to earth, a single day in the land of siut being a year on earth. When the year had elapsed there was a thud on the roof and in came Anu tz qlam who took a bear's robe and danced. During his absence he had obtained help from siut, making him even more powerful than when he had gone away. He sang a song telling of his experiences.

mptimut stood up and asked a stalt m to give Anu tz qlam one of his daughters as wife. The stalt m was delighted, and told Anu tz qlam to choose whichever of his three daughters he desired. He chose one of them and they were married. Soon after Anu tz qlam took a number of young men with him to the mountains to hunt mountain goat. Through his magical power Anu tz qlam soon killed six goats which the young men carried in to the village and which he gave as a present to his wife's parents. A little later he gave them a blanket. Hunting was easy for Anu tz qlam and he killed and gave meat to anyone who asked him to do so: in due course he became wealthy, popular, and a stalt m.

1366 After the flood there was no fire on the earth. Then there came a terrible thunderstorm and all men and animals fled from the lightning. The Weasel (nkman) failed to hide its tail which caught fire. This is why since that time there has been a black tip to the tail of every weasel.

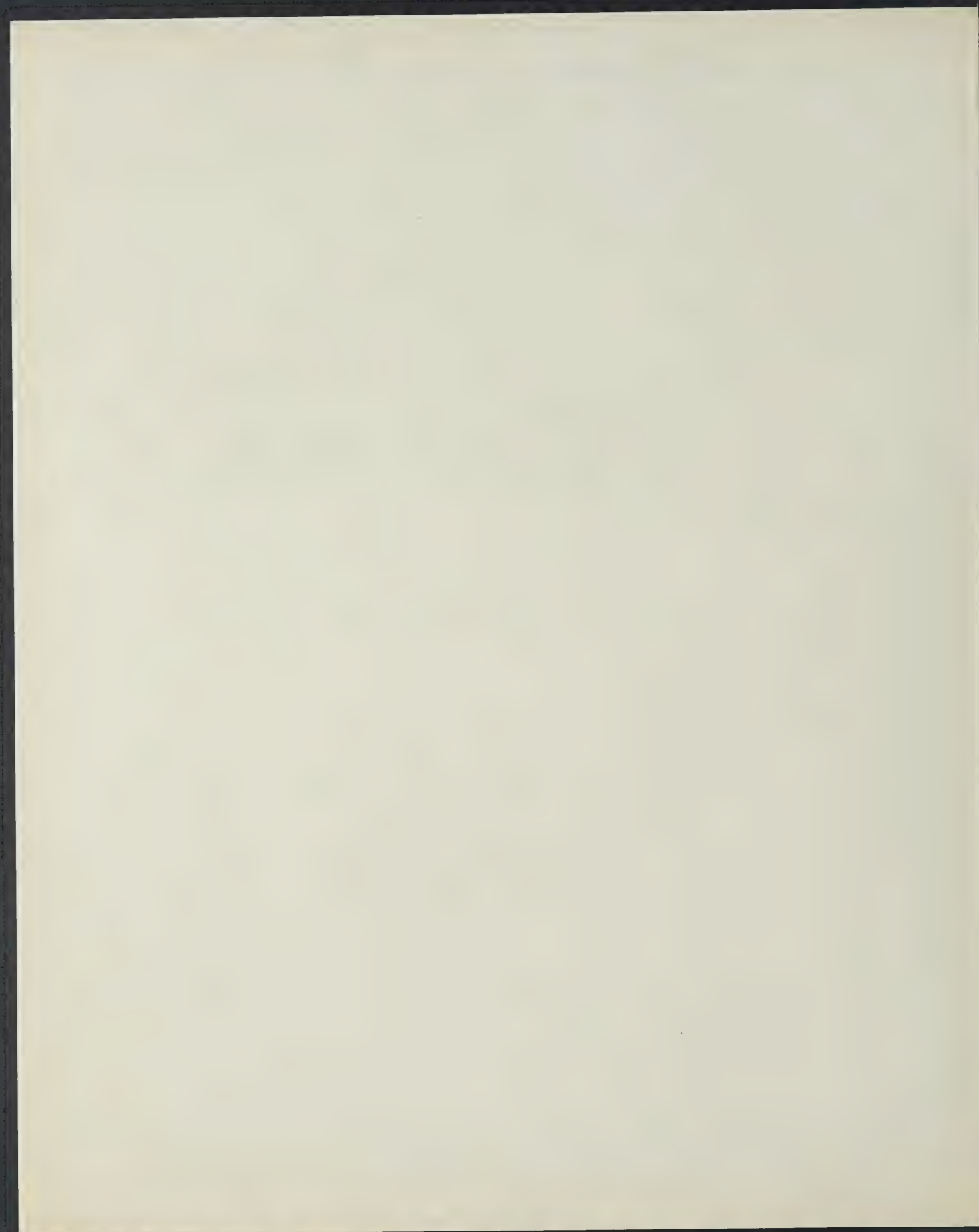


1866 One day when an old man and his wife were eating his dog saw a porcupine in attacking which the dog got quills imbedded in its paws and face which made it mad so that it ran away into the woods. Not long afterwards a man and his wife who were picking berries saw the dog and the man killed it with his club, but did not pick x up the carcass and after a time the animal came to life again. A few days later a man and a boy saw the dog, and the man made a good club with his adze and again slew the dog. He skinned it and cut the meat into small pieces with a bone knife, then went home, the boy carrying the skin and he the meat. The man told his wife that he was bringing her dog flesh and at first she did not wish to eat it, but when he cooked it she tasted a little and found it so palatable that she asked for more and soon the dog had disappeared.

(NOTE. T.F.M. The above story is probably incomplete, I had great difficulty in collecting it from a poor informant.)

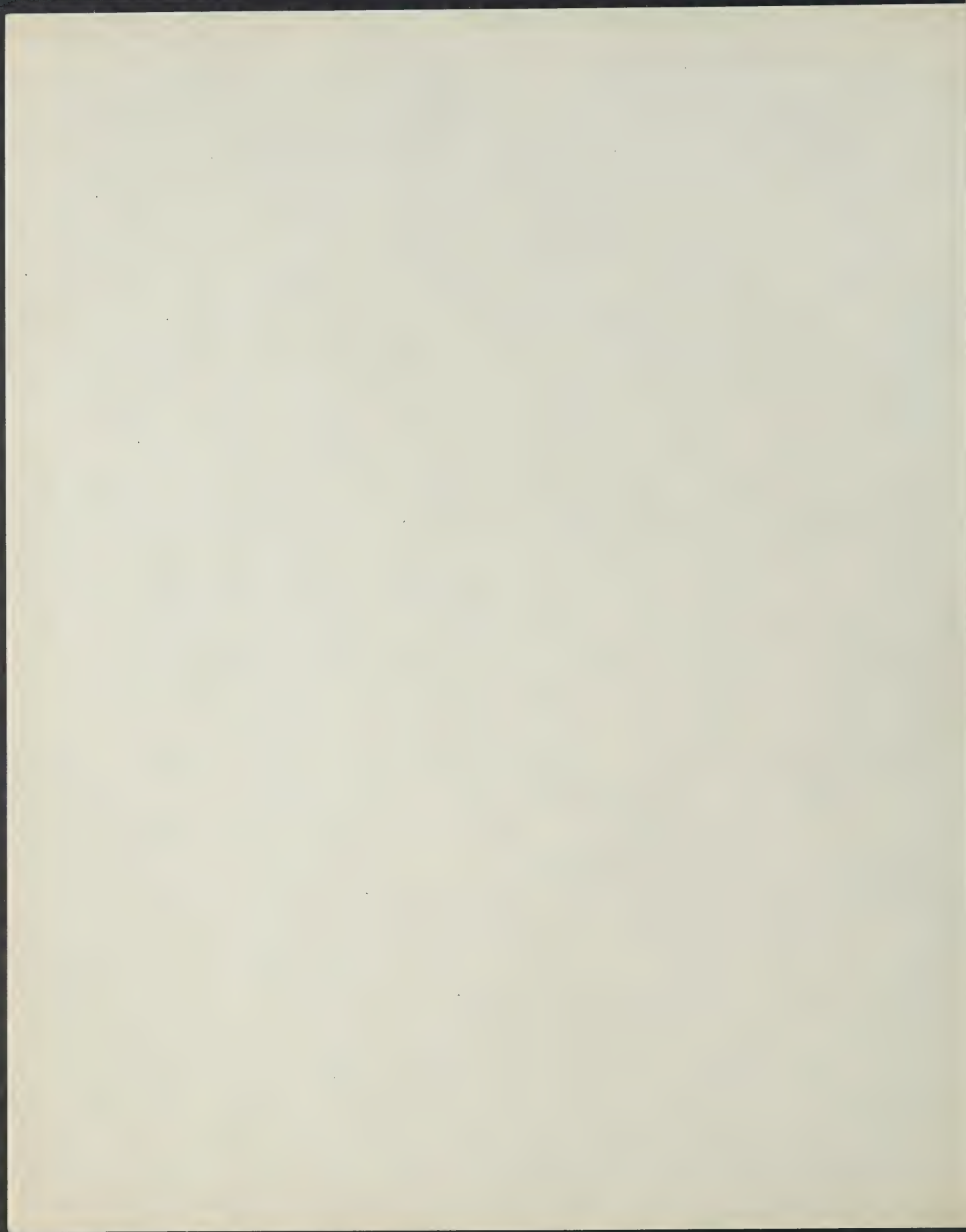
1868 Qwax, the Raven, once invited a woman to his house and built for her a blazing fire of some kind of wood that emits numerous sparks. He told her to warm herself at this, sitting with legs apart. She did so, and a blazing brand jumped from the fire and burnt her pudenda seriously. Qwax pretended to be much distressed and told her that he knew a remedy, a small plant which grows in the woods and which could be recognised by its movement to and fro, "It cures burnt genital organs if you crouch down so that the plant sticks into ~~xxxxpudenda~~ them", said Qwax. Qwax himself went into the forest and lay down on his back, covering all but his eyes and penis with leaves. Presently the woman came along and Qwax moved his penis back and forth, she, thinking that it was the medicinal plant, was about to squat down on it, when she saw Qwax's eyes and began to swear at him for deceiving her. Qwax fled away croaking.

Qwax was determined to have intercourse with the woman and made a medicine of ashes which he swallowed. Then he returned and said to the burnt woman, "I have in me some very good medicine, you will be cured if you copulate with me." The womanx replied, "All right, but your penis is too long, you may copulate with me if you only insert it half



up my genital opening." As proof of its smallness in comparison with Qwax's penis she showed him her genitalia, but he insisted that he must insert his penis all the way if the cure was to be effective, and asked her to helpx him by wriggling her body in unison with his. She agreed and the two copulated, she helpinh him as much as possible. When they had finished she said, "I am most grateful to you, my burn is entirely cured." She became pregnant, and with greater rapidity than usual a young raven grew up inside her. Qwax suggested that he draw this out through her pudenda, and she agreed. First he thrust his hand down her throat and shoved the young raven as far down her body as he could, then he stuck his bill frombelow up her pudenda until he could reach the bill of the young raven which he then hauled out downwards, it croaking frantically.

Qwax and his child went away to his own house where x presently a large number of ravens came to visit him, he being their stalt m . They all said, "What is that peculiar smell that comes from your child? Where did you get him?" Qwax replied, "I stole him from a woman." Qwax refused to allow the other ravens to live with him in his house but told them to stay in the mountains and mark where there were dead deer or mountain goats so that he, their stalt m , might go and eat. One day Nutzaqwax, the Wolf, crippled a mountain goat by biting its legs, but in the pursuit bother hunter and hunted fell over a cliff and were killed. News of this double supply of food was brought to Qwax by one of his raven scouts and he and his son went to share it. The young raven took some of the meat and flew away with it to his mother, who recognised the raven as her child, and cooked it, and the two sat down together for the meal.



1874 Among the first people who came to ~~thnx~~ this earth was a man who settled on Dean Channel below Kimsquit, he was an ~~stait~~ person. He lived there for a considerable period and became the father of a number of children, among them a son named A qe xa. The latter was a source of constant worry to his father because the father wished the boy to become a hunter and made a bow and arrow for him, but ~~thnxhax~~ A qe xa lost the arrow on the day that it was given to him, and though his father replaced it with ~~another~~ another arrow this too was lost. For a long time the father made one arrow each day for his son, and every day the son lost the arrow. This annoyed the father, and in addition A qe xa quarrelled with his brothers, so the father decided to move away from his ~~settlements~~, leaving his naughty son there alone. The father and the other brothers took down the side boards of the house, leaving the framework alone standing, put some glowing embers in a clam shell for the benefit of A qe xa, and went away in canoes.

Not long after the departure of his relatives A qe xa saw a mountain goat on a ~~miid~~ slide above him, he had only one arrow but decided to try to kill the animal. As he climbed up after the goat the latter moved down the mountain to meet him, and presently he saw that there was a man behind the goat, the man being siut. A qe xa hid until he could learn what it was all about, and when the siut man drew near he asked him, the latter replied, "I have come to see you. I bring you this stick (~~ax~~ stick which he held in his hand), when you want to ~~hxt~~ kill mountain goats hold this stick in your hand and make the motion of throwing it, and a mountain goat will fall dead. Also hold the stick in your hand when you pray to M nakais, asking him for whatever you desire, physical strength, success in your undertakings, or anything else. X You must be generous with the riches which this stick ~~xx~~ will bring to you, give away your goods." Then the siut ~~gax~~ gave A qe xa the stick and vanished. A qe xa went a little distance down the mountain, made the motion of casting the stick three times, and three dead mountain goats appeared on the ground before him. He took the fat from the stomach of a yearling and carried it to his father as proof that he had had success in his hunting, then returned to the place where his father had abandoned him.



Next morning he took his stick in his hand and went to the edge of the forest where he stood looking away from the site of the settlement, as siut had instructed him, and prayed to M nakais for houses. After praying he looked around and found that four large houses were standing on the spot, on the first of which sat an eagle, on the second a kingfisher, on the third a gull (qulitz), and on the fourth an owl. The eagle screamed, as eagles are accustomed to do in the early morning, and at once the house on which it sat was filled with all manner of goods, including the large cone-shaped whistles (qomo tz) in their boxes. During the day the kingfisher rattled, the gull called, and the owl hooted, and as each uttered its cry so was the house on which it sat filled with all kinds of goods, food, skins, blankets and household utensils. With the goods so given to him A qe xa gave a m to which he summoned the people from far and near. The noise of the qomo tz was heard, imitating the voices of the four birds which had sat on the houses and through the cries of which the houses had received their goods. The Bella Bella stalt m, Wipitpawakas, covered his head with his blanket because he had nothing to equal the display, so A qe xa gave to him a qomo tz in its box. All the guests were witnesses of this transaction, and it was in this way that the s sack ceremonial reached Bella Bella.

A qe xa lived to a great age, and during his life-time moved to several places, in each of which he gave ms. His last stopping-place was Suwh lk where he gave his largest m, erecting for the purpose a new house with six tiers of seats to hold the audience. It was at this place that he died. Since then his procedure has been copied, and the practice of giving ms has spread all over the coast, the whistles always imitating the voice of the bird in question. This is the origin of the "potiatch" in British Columbia.

The above story is the personal property of Stikeen Joe, a Kimsquit Indian. If he should give a m in the old style he would have erected outside his house a totem pole on which would be the four birds.



1873 M nakais, one of the names of the supreme deity, means "The biggest man", anywhere, on the world or above.

1878 Anyone who has sufficient goods can give a m. The person who gives many ms becomes a person of importance, and is able to give good counsel on all matters. Such a person is termed a numit stalt m, the word "numit" means a "passage", and is often used vulgarly as applied to the anus. Thus there is an untranslatable pun implied in the term, the connection between a passage and a donor of many ms is that much goods have passed through him, as if it were much food which had passed through his body.

1878 The ancestral story of Jack King George at Kimsquit is superior to that of Jim Pollard, but the latter has given more ms than Jack, accordingly he regards himself as superior and this has been a source of constant friction and ill feeling; the sister and mother of Jack King George were murdered a number of years ago and Jim has been suspected of the murder on account of the hard feeling between the two families.

Jim Pollard admits that the ancestral story of Jack King George is superior to his own, but that King George and Captain John both agreed that he was better able to supervise matters at Kimsquit than was Jack King George, hence they instructed him to do so.

1877 At a dance the s nkwtzam gives the key in which the song is to be sung, the tzulk m inserts the wording of the man's story into the tune, and the altai a leads by repeating the words, a few at a time, so that the others really repeat it after him.



✓ 1231 1880 The power to become x kwaladjut is not strictly inheritable, thus a person who wishes to or hopes to achieve to such must practise a tata and otherwise take care of himself, but even if he does this he has little chance of obtaining his desire unless some of his ancestors have done likewise. Thus Stikeen Joe's father obtained power from a black bear, and on one occasion he nearly succeeded in doing likewise. He was hunting when he saw a track of which three footprints were those of bear and one was human, and realised that he was close to the supernatural. He followed the track and after considerable trailing killed a black bear. Half an hour later when he returned to the dead bear, after unsuccessfully stalking another, the animal spoke to him, "Why do you hunt me?" Stikeen Joe fled, not believing that he was sufficiently purified through the observance of a tata to take advantage of what was being offered to him. As he hurried back to his gasoline launch he saw a big deer within easy range but refrained from shooting, realising that it was the same creature which had first appeared to him as a bear. A seal was sleeping on the water beside his boat which he could have killed with a club, but again he refrained, believing it to be another manifestation of the same. If he had been brave he would have spoken to the bear and obtained from it the power (kwalalank) to succeed in all his undertakings, the power which would have made him x kwaladjut.

✓ 1232 The first people who came to this earth were few in numbers and wandered from place to place before making up their minds where to settle.

1233 The first ancestor, traced from father to son, of my informant Ask ml k

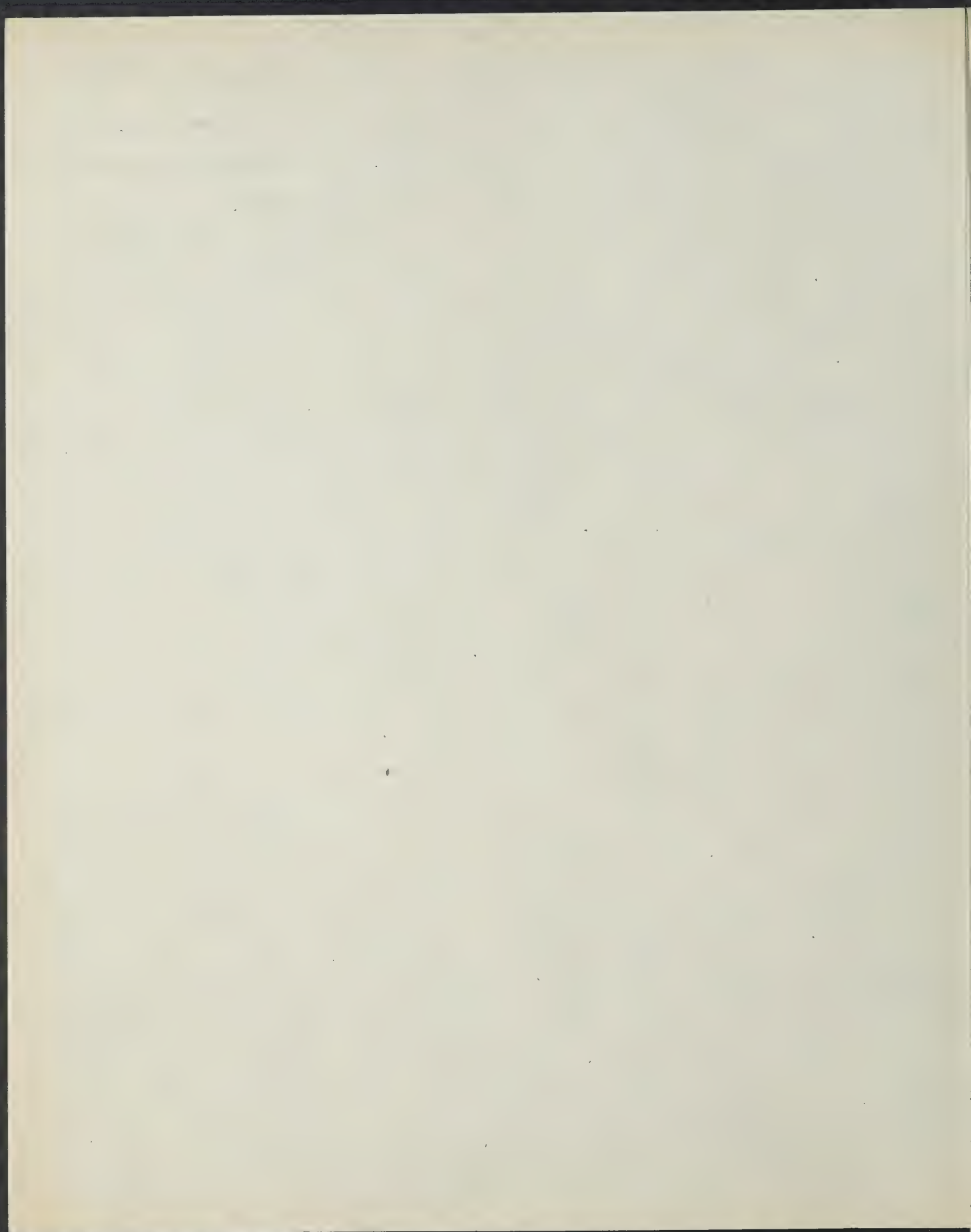
1273 A man's story remains in the place where he came to earth, and when dead he goes to visit it. If a man and woman should marry without due formality their children cannot inherit ancestral stories, the thing that puts a child on a firm basis in the community being the number of times the mother "buys" it from the father by the payment of txaman timut.



1884 The first father, traced from father to son, of my informant Ask ml k took up his abode on this earth at Nukleax, which Ask ml k regards as his ancestral seat. This ancestor had two names, Tu tu sonh and Hemhemlaix. He came to earth as a beaver, and brought with him a fish-trap as his means of obtaining sustenance.

The name of this man's son was likewise Tu tu sonh and the following account deals with him. Tu tu sonh the second and his wife one April went upstream to Wh ntlo, a place where milk-weed (tqusqwtas) is plentiful and of which they intended to collect a supply. In the course of their journey Tu tu sonh saw what he thought was a man but when he drew near he saw that it was hanging moss (tswakt). A little later he again saw a man, but on approaching he saw that he had been deceived, it was a tree mk m. The two walked on and presnetly TU tu sonh again thought he saw a man, but this time it was a fir tree (a akwkp). (NOTE. It seems doubtful whether these were mistakes in vision or whther in each case it was a man ~~whisk~~ who transformed to the moss, the tree, and the fir tree.) After this third apparition Tu tu sonh decided that siut had come to him and he told his wife that they must return. On reaching his home he told his experience and all the people came to his house to dance and initiate him as a siut doctor, that is as one who could cure disease by supernatural power.

Tu tu sonh was very powerful; he could see disease when it was invisible to all others, and was able to call it to himself, on whom it was harmless, leaving the patient cured of the malady. He made for himself a rattle shaped like a bird which had the power of dancing of its own accord and catching people's hair in its beak which it could open and close. Sick people were brought to him from all over the valley and he had great success, not losing a single patient. One day Tu tu sonh travelled down to S n in his canoe and found many people seriously ill, he had known nothing about the epidemic, and his coming was quite fortuitous. The people asked his help and we went ashore and cured them. But he went to the house of one woman who claimed to be ill and took the sickness on himselef, so sooner had he left the house than he fell down seriously stricken. He told the people to carry him home in his canoe, but he lived for only two days after his



return. The woman had been in pain from her menses and it was this that he had taken upon himself causing death, because menstrual blood is fatal to siut.

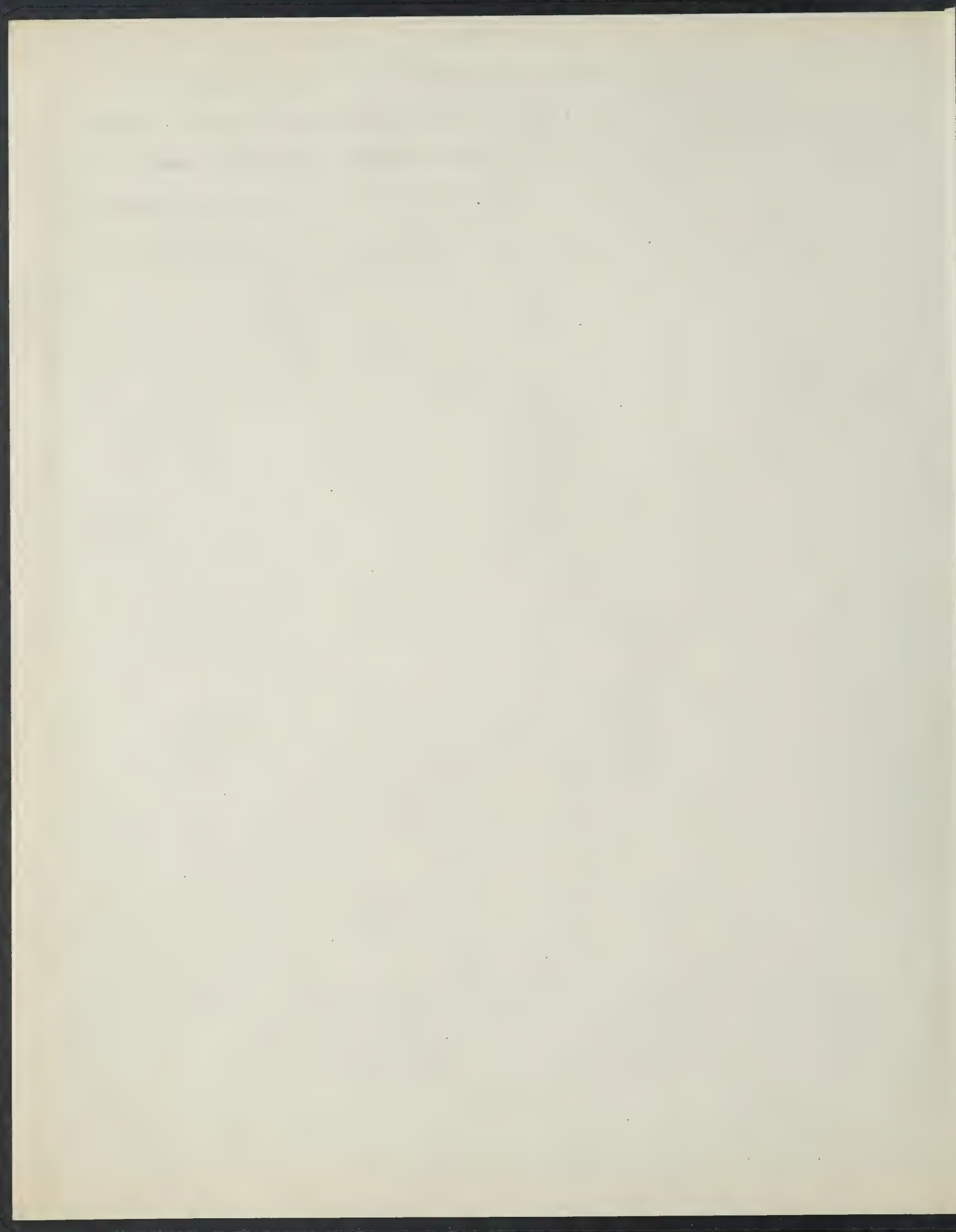
1888 One year long ago there was famine. The warm weather did not come to ripen the berries, and the rivers stayed so clear that no fish could be caught, they saw the net or ~~hunter~~ fisherman. The people were starving and went everywhere in search of food, many men wandering off to hunt in unknow regions where they died and no one knew how they died. Hunger drove many persons to boil and drink water from the river where they had seen salmon jumping in the hope that some savour of the fish might be left in the water. At Stu x there lived a certain Kwaiuts mlaix who had two children and a very strong slave. Instead of ranging far afield this man used to go a short distance down the river below his house and spear trout to keep himself alive. He usually fished at night, making torches of cedar roots which he had straightened for the purpose. Kwaiuts mlaix was tolerably successful, more successful than his neighbours, among whom was a woman whose husband had starved to death and who used to boil the blood, scales, and refused of the trout which she gleaned from his canoe.

One day Kwaiuts mlaix and his slave were near To mot making fish-dams, the slave was so strong that Kwaiuts mlaix had been able to make two of them, the only person ever known to have more than one. He saw a movement in the water near his canoe and speared at it, thinking it to be a salmon, he felt the impact of a successful aim but when he pulled in the rope he found that it had been cut, and the slave suggested that it must have been a beaver. The following afternoon when they were returning to Stu x, and were only a short distance below that village, they saw something move on the bank and, going ashore, Kwaiut mlaix found that it was a wolverine devouring a beaver in the back of which was imbedded his detachable spear-head. The wolverine, startled by the man's sudden appearance, fled up a single tall tree. Kwaiuts mlaix called his slave and the two felled the tree so that it crashed into the water and drowned the wolverine. By the

time they had finished it was too late to return to Stux so they camped for the night at the edge of a pool of water formed by the river overflowing its banks. There was a thin coating of ice over the pool, but during the night Kwaiuts mlaix heard (or perhaps sensed) that there were trout in the pool. Next morning he broke the ice and caught a great number of the fish. Kwaiuts mlaix realised that here was a valuable source of food, accordingly with the aid of his slave he made a stockade to prevent the fish from escaping back to the main river. This occupied a large part of the day, though they had fortified themselves with a large breakfast of trout, those caught through the ice, before beginning their work. When the stockade was finished Kwaiuts mlaix returned to Stux and told the woman that she would have no further need to exist ~~on~~ on the refuse of trout since he had obtained a great abundance of food. She returned with him to the place where the trout were imprisoned, and with him lived on the trout for the period of the famine, a matter of about one and one half years. Very many people starved to death, but they lived in tolerable comfort on the trout.

✓ 1894 The first people who came down to earth at Teawat (also called Naxta: it is a place where olachens are plentiful and is not very far from Alert Bay) brought with them as a present from the supreme deity a stone man who carried a sword. As a result of this they were bellicose in disposition, constantly practising the art of war, and always ready to start hostilities, their settlement being a hot-bed of trouble. A man of Teawat, akwak la by name, became wearied with the constant strife and determined to set out and find a new home for himself. This is the only case known of a man thus going away without companions. After considerable travelling he reached Nukleax where he settled among the inhabitants of that village. He had brought with him a young boy who in time married a woman from Satl a, ~~Green~~ a place to the west of Green Bay, and became the father of many children. This is a very old story.

(NOTE. T.F.M. The above story certainly curtailed by a poor informant.)



1896 Long, long ago there was in some mysterious place far to the east and far above this world, a very large house, Nutzakimais, in which dwelt together all people, Bella Coolas, Bella Bellas, Carriers, and the rest. In the house there lived too all kinds of birds, including the thrush who taught each its song. The chief of the house, Sikh m by name lived there too and gave to each tribe its special language. One day he decided to visit the earth, and dived from his house downwards, becoming the sun. In this guise he came to earth on Mt. Nuy, near Stu x, where he became a man and built for himself a house which was a copy of Nutzakimais, and which had the same name. Sikh m became prosperous and gave presents to all.

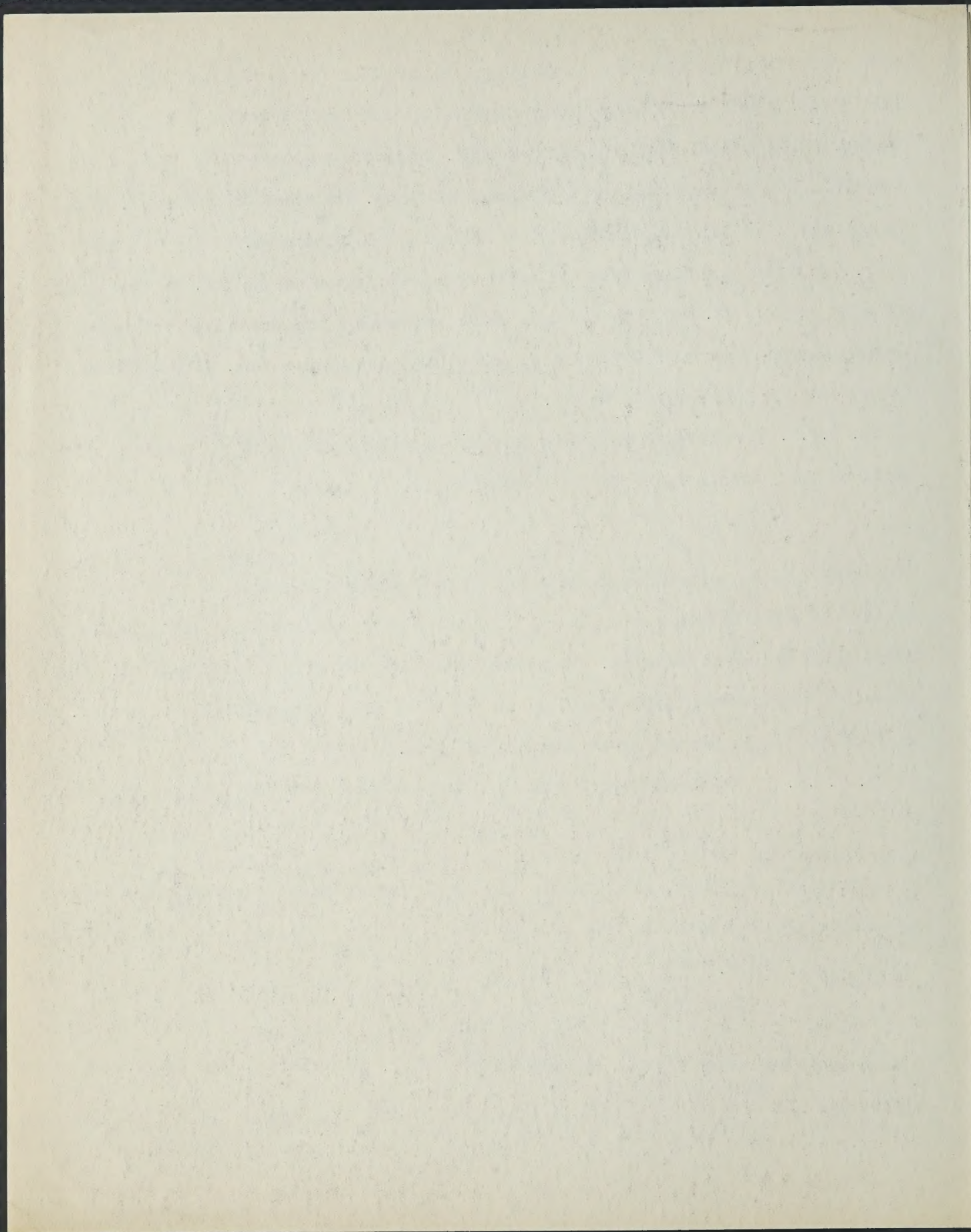
(NOTE. T.F.M. The above is unquestionably an incomplete version of this story, which was obtained from Captain Myers who is a shockingly bad informant.)

1898 Muski mstnanamsta is a supernatural woman who made the people of this earth. She decided to visit it and came as an eagle, landing on a mountain about six miles up the Bella Coola valley as an eagle. She retransformed herself into a woman and built for herself a large house, Sikok ltc t, on the walls of which were paintings of eagles. She married and became the mother of numerous children.

(NOTE. T.F.M. An incomplete version of the story obtained from Myers a poor informant.)

1900 According to Myers, a thoroughly unreliable informant, it was common for a slave to hold intercourse with the wife of a stalt m, and for a stalt m to hold intercourse with a female slave.

1906 One of the names for the supreme deity is S nx. (Information from Myers, not to be relied upon.)



1908 In the beginning of time there was a village near Wak tmai (New Westminster) in which ~~my~~everything was of abalone shell, p lhan . It was there that Qwax landed, and ~~xxxxxxx~~ was of considerable assistance to the stalt m , Tu tu sonh . Qwax and Tu tu sonh set off together in a canoe to visit alian, a town in which everything was of copper and in which lived a stalt m , alian , and his daughter ~~xxx~~ ^{al aiu tz} ~~xxxx~~ . They reached this town in safety and alian gave his guests a copper canoe, a copper box in which were all kinds of food reduced to small bulk, a dance whistle (probably the large cone-shaped qomo tz) and to Tu tu sonh he gave his daughter, al aiu tz, as wife. Then Qwax, Tu tu sonh , and the latter's wife returned to the abalone shell town.

Tu tu sonh and his wife set out in the copper canoe to distribute the ~~2~~ gifts which Tu tu sonh had received from alian . First they went to the Haida country and gave the whistle, the Haida stalt m blew on it and the whole face of the world was altered. Although the whistle had been given away the supply was inexhaustable, always another appeared in its stead. Tu tu sonh returned from the Haida country to his home near New Westminster, and again set out in his copper canoe with his wife. He gave one and whistle to the China Hat people, one to the people of Wihait, a Bella Bella village, one to the people of the present Bella Bella village, the recipients in each case giving in return some blood to Tu tu sonh and his wife. From Bella Bella he went to Rivers Inlet where he gave a whistle to the village of Wan q, and also threw some of the fish which were contained in the copper box overboard, they became olachens, and from them sprang all the olachens of Rivers Inlet. Tu tu sonh and his wife proceeded up Rivers Inlet, giving a whistle to each village until they reached the head of the inlet, whence they journeyed to S mhot , a village on the lake beyond the head of the inlet, and from there to the village ~~at~~ at the head of the lake, in each depositing the usual whistle. An overland trail runs from the head of this lake to the head of South Bentinck Arm, and over this trail they portaged the copper canoe, in due course reaching Asio k, the village at the head of the arm. Here Tu tu sonh gave a whistle and a number of olachens the latter being the ancestors of the olachens in South Bentinck Arm. They travelled down

